

ZION'S HERALD AND WESLEYAN JOURNAL

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XIX. { A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, DECEMBER 27, 1848.

TERMS, \$9.00 IN ADVANCE. { No. 52
OFFICE, No. 7 CORNHILL.

RIGHTS OF LABOR!

A BALLAD
FOR OUR MINES AND MANUFACTORIES.
BY MARTIN PARQUHAR TUPPER.

Author of "Prose and Poetry," "Hastings," &c. &c.

Fair work for fair wages! it's all that we ask,
A laborer loves what is fair—
We'll never complain of the toil or the task,
If livelihood comes with the care!

Fair work for fair wages! we hope nothing else
Of the mill, or the forge, or the mill,
For the rich man who buys, and the poor man who sells,
Must pay and be paid for his toil!

Fair work for fair wages,—we know that the claim
Is just between master and man,
If the scales were turned we would serve him the same,
And promise we will when we can!

We give to him industry, muscle and tears,
And heathen work for his wages,
So he will be honest and true to his share,
God wages for labor in health!

Enough for the day, and a bit to put by
Against illness, and sickness and age,
For change and misfortune are never too high
Alike to the fool and the sage;

But the fool in his harvest will wanton and waste,
Forgetting the winter once more,
While true-hearted wisdom will timely make haste,
And save for the "basket and store!"

Aye; wastefulness freezes to want, he assured,
And drinking makes nothing to eat;
And poverty's wasting by waste is secured,
And luxury starves in the street!

And many a father with little own pale,
Struck by his care and his pains,
Might not be right if, when heavy and hale,
He never had squandered his gain!

We know that prosperity's glittering sun
Can shine but a little, and then
The harvest is over, the summer is done,
Alike the master and man;

In the factory ship with its captain on board
Must beat in adversity's waves,
One lot is for all! for the great cotton lord
And the poorest of Commerce's slaves.

One lot! if extravagance reigned in the home,
Then poverty's wormwood and gall;
If rational foresight of evils to come,
A cheerful complacency in all;

For sweeter is the morsel that diligence earned,
And sweeter than prodence put by;
And lessons of peace in affection are learned,
And wisdom that comes from on high!

For God in his providence ruling above,
And piloting all things below,
Is ever unchangeable justice and love
In ordering welfare or woe;

He blesses the peasant for heaven and earth,
And gladdens the good at all times,
But frowns on the sinner, and darkens his mirth,
And lashes his follies and crimes!

Alas! for the babes, and the poor pallid wife
Harsh down with the sad despair,
Yet—God shall reward in a happier life
Their punishment, patience and prayer!

But woe to the catfish, who starves, by his drinks,
Was starving his children as well,
O Man! break away from the treacherous links
Of a chain that will drag him to hell!

Come along, come along, man! it's never too late,
Though drowning, we throw you a rope!
Be quick and be quit of so fearful a fate,
For while there is life there is hope!

So wisely come with us, and work like the rest,
And save of your pay while you can,
And Heaven will bless you for doing your best
And helping yourself like a man!

For labor is riches, and labor is health,
And labor is joy on earth,
And never was honor, or wisdom, or wealth,
But labor has been at its birth!

tion than is here prescribed, would be reckless haste when a minister is to be chosen from among many, and settled for life, or for a long or an indefinite period, by a vote of the members of the church, or of the church and congregation. Now we have only to suppose—that a succession of candidates should be unsuccessful, and the result is a long interruption of the pastoral succession. During this time the churches may have the Gospel preached to them by the candidates; but these do not sustain the pastoral relation, and of course there are many important pastoral duties which they cannot perform. Think also of the circumstances under which they preach and the people hear. The one tempted to seek the gratification of his hearers rather than their profit; the others criticizing and estimating the performance of the preacher, rather than receiving with meekness the ingrafted word. With us no time is lost. The church is immediately supplied in case of the death of a pastor. And changes are so effected that the very hour which removes a pastor supplies his place with another, who enters at once upon the labors of his predecessors, to govern, and be governed, by precisely the same rules, and to observe the same pre-established usages.

THE CLOSE OF THE YEAR.

Time, in his onward course, has added another year to those which have forever fled. And with what surprising rapidity has it flown! It seems as though it had but just commenced, but we are now about to bid it a last adieu. And let us for a moment cast a look upon the mirror of retrospection, and view the manner in which its moments have been spent by us. Have we done all in our power to promote the happiness of those around us? Has it been our delight to relieve the wants of the distressed? to administer the balm of consolation to the desponding spirit? And, in short, has each day found us listening to the voice of wisdom, and strictly adhering to her pleasant and peaceful paths? Then happy are we; and are prepared with joy to hail the approach of the new year, and enter upon its duties and scenes. On the contrary, if we beheld shadowed forth deeds which we now vainly wish to recall, duties undischarged, and continual deviations from the path of rectitude, then we are far from being at peace. And

Notwithstanding the period of the past year seems so brief, what a multiplicity of changes mark its history! We have witnessed the opening beauties of the natural creation, as displayed in the delightful season of spring. The putting forth of the leaves, the expansion of the beautiful flower, each day adding a charm to the scenes around us, until the whole face of nature bore the impress of perfection and loveliness.

But a change has come over it. The delicate flower has become withered, and disappeared, the trees are divested of the rich foliage which so recently adorned them; the fields have exchanged their soft verdure for the chilling robes of winter, and the gentle breezes of summer are succeeded by its rough blasts, which sweeping over hill and plain, seem to chant the requiem of departed life and beauty.

Nor are the changes in nature the only ones we observe. In society, the course of the great destroyer is marked by ravages which have shrouded many a quiet and happy home in gloom and sorrow. How many have received the summons to depart, and have passed to the "spirit-land," when at the commencement of the past year were looking forward, with bright hopes and joyous anticipations to the future, which seemed painted in the most dazzling hues. Their seat in the domestic circle is now unoccupied; we are no longer cheered by their smile, and the loved tones of their voices no more in this world greet those to whose ear they were ever welcome.

But when death separates from us those we fondly love, how consoling the assurance, that though severed from our sight, they are not lost, but dwell the number of that mighty throng who are clothed in shining robes, and their voices attuned to the sweet minstrelsy of heaven.

We are yet the inhabitants of earth, and the recipients of favors and blessings which we have never merited, and which should excite in our hearts the deepest emotions of gratitude. And while we are permitted to welcome the new year, and receive the wishes of kind friends around us, that may be to us a happy one, may we realize that the decision, whether it will prove so or not, should be made by ourselves. For true happiness is found only in the ways of piety and virtue. And may wisdom from on high guide us therein, and assist us so to improve each passing moment, that we may be happy through this and each succeeding year; through all the journey of life, tranquil and resigned in the hour of dissolving nature, and be admitted to the land of celestial blessedness, where change nor disappointment shall never throw a shadow upon the light of our joy.

HARRIET.
Greenville, Dec. 30, 1848.

For the Herald and Journal.

POSITION OF THE M. E. CHURCH IN RELATION TO SLAVERY.

MR. EDITOR:—This subject is of great importance; and as no abolitionist seems disposed to treat the subject, permit one who is not and never was an abolitionist, in the common acceptance of the term, to do so.

I. In treating this subject, we will consider the Declarations and Professions of the Church on the subject.

II. The Practice of the Church.

III. And lastly, propose the remedies.

What Mr. Wesley wrote on the subject of slavery is well known, and need not be repeated. The first statement in the Minutes was in 1780.

"*Quest. 16.* Ought not this Conference to require those travelling preachers who hold slaves to give promise to set them free?"

"*Ans. Yes.*"

"*Quest. 17.* Does this Conference, acknowledge that slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours—Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

"*Ans. Yes.*"

"*Quest. 18.* What shall we do with our local preachers who hold slaves, contrary to the laws which authorize their freedom in any of the United States?"

"*Ans.* We will try them another year. In the mean time let every assistant deal faithfully and plainly with every one, and report to the next Conference. It may then be necessary to suspend them."

In 1784 we find the following:

"*Quest. 12.* What shall we do with our friends that will buy and sell slaves?"

"*Ans.* If they buy with no other design than to hold them as slaves and have been previously warned, they shall be expelled and permitted to sell on no consideration."

"*Quest. 13.* What shall we do with our local preachers who will not emancipate their slaves, in the States where the law admits?"

"*Ans.* Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania and New Jersey."

"*Quest. 22.* What shall be done with our travelling preachers that now are, or hereafter shall be possessed of slaves, and refuse to manumit them where the law permits?"

"*Ans.* I employ them no more."

Thus ends what the Minutes say on the subject. We will now turn to the first Discipline.

"*Quest. 42.* What method can we take to extirpate slavery?"

In the answer that follows it is said, "we view it as contrary to the golden law of God, on which hang all the law and the prophets, and the unalienable rights of mankind, as well as every principle of the revelation, to hold in the deepest debasement, in a more abject slavery than is perhaps to be found in any part of the world, except America, so many souls that are all capable of the image of God. We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us."

Then follow requirements to set slaves free at certain ages, too long to transcribe. By a note these requirements were not to be enforced where disagreeing with the laws of the land. And no one was to be admitted to the church who did not comply with these requirements.

At the Conference in 1785, it was concluded that the requirements above would do harm; they were suspended for the present, with adding a deep abhorrence of slavery and a determination to seek its destruction by all wise and prudent means.

The first edition of the first Discipline was printed in Philadelphia in 1785. The second edition was printed in London, and the 42d *Quest.* and *Ans.* on slavery were omitted.

In 1796 the question is asked, "What regulations shall be made for the extirpation of the crying evil of African slavery?"

"*Ans.* We declare that we are more than ever convinced of the great evil of African slavery which still exists in these United States."

The foregoing may be considered the strongest professions of detestation to slavery that the church has made; subsequently they were moderated down to the present rule. It is now said, Discipline, p. 196, "We are as much as ever convinced of the great evil of slavery, therefore no slaveholder shall be eligible to any office in the church; this is disability for slaveholding."

And if any travelling preacher own a slave, he shall emancipate him or forfeit his ministerial office. [If the laws permit.] The general rule is the last thing to be noticed now. "The buying and selling men, women and children, with an intention to enslave them." To "enslave" has been explained by a Dr. of the church to reduce to slavery those who were not slaves before. So that the buying and selling those who are already slaves is not prohibited here, nor is there anything in the Discipline to prevent slaveholders from being received into the church.

The going off of a majority of slaveholders from the church seems to satisfy abolitionists, or supply them, or rather their attention is turned to something else. We will next look into the practice of the church, while these professions have been publishing.

Yours, adieu, OXE.

From the Christian Advocate and Journal.

PRESENT STATE OF THE METHODIST EPISCOPAL CHURCH.

3. Another evidence of the improvement of the church is, the revival and diffusion of the spirit and practice of education. We know that it was a favorite object of Mr. Wesley to provide for the education of the youth, not only in piety, but also in literature and science. Hence the early establishment of the Kingswood School; and his followers have added another since his death, and have likewise established two theological schools, for the training and education of such young men in the local ministry as are on the reserve-list, in scientific and theological knowledge, that they may thereby become better qualified to instruct others.

At the organization of our church in this country, in 1784, Dr. Coke and Bishop Asbury submitted to the Conference, for the establishment of a college. Of this the Conference approved, and it was speedily carried into execution; the college buildings were erected, and the school went into operation under favorable circumstances, and continued to prosper for about ten years, when the whole was consumed by fire. A second one soon after shared the same fate. These disastrous occurrences discouraged the friends of education and prevented any efforts from being put forth in this cause, except some ineffectual ones in favor of district schools, for upwards of twenty years; and, indeed, such was the apathy manifested on this subject, that Methodist preachers were accused, not without some show of reason, of being enemies of literature and science.

Though this was not true in its application to all concerned, yet it must be confessed that there was too much ground for the taunt against the great body, if we may judge by the disposition of the heart by the actions of the life.

But, whatever may be conceded to, or contended for, this mortifying objection, for upwards of twenty years the church has evinced a disposition to redeem herself from the reproach, by exerting her energies to establish academies and colleges in different parts of her jurisdiction. The first successful effort in this cause was made in New England, in 1817, by the founding of the New Market Academy; the next, in the city of New York, in 1819, by the establishment of the Wesleyan Seminary. The first college which obtained a permanent location was the Augusta College, located in the town of Augusta, State of Kentucky, in 1823. In 1831 the Wesleyan University was founded, and two others, namely, Randolph Macon and La Grange.

The commencement of these academies and

colleges seemed to beget a general desire, throughout the bounds of the several Annual Conferences, to embark in the cause of education; and so widely has this desire been diffused; and so deeply has it descended into the heart of the church, that there have been established, and are now in successful operation, between thirty and forty academies, and four or five colleges, besides a number of other academies, which are so far patronized by the Conferences that they appoint boards of visitors, and recommend them to the patronage of our people. Here then is an improvement of vast importance to the character, permanence, and prosperity of the church.

I am aware that there are those among us who look upon these literary institutions with a jealous eye, while others treat them with cold indifference, and some few, perhaps, with hostility. But I am happy to believe that the great majority of the most influential, both among preachers and people, hail this improvement as ominous of good to the church. I have, indeed, regretted to see this subject—though the subject of education—treated with a sarcastic sneer by an aged writer, as though it was the offspring of pride and vanity, indicative of a degenerate state of the church. It is believed, however, that such a sentiment has but few sympathizers, and that the prevailing spirit of the age, and the pious efforts of God's servants, will ultimately sweep away all these objections, and put to shame the cavilling caricatures of those who attempt to hold up to ridicule these nurseries of learning and religion.

That God has sanctioned them, is abundantly manifest from the powerful revivals of religion which have prevailed at different times among the students. I presume to say that God has visited them as often, and as powerfully, with the reviving influences of the Spirit, as he has any other places, even the churches which are under the stated ministry of the word and ordinances of the Gospel. Hence, young men have been raised up, not only clothed with the habiliments of human learning, but also deeply imbued with the spirit of their Divine Master, and have gone forth as flaming heralds of the Gospel of the Son of God; and from the colleges have issued men competent to teach in the academies, and other colleges, and are now acting as professors, principals, or presidents of other institutions of learning, in which prominent stations they do honor to their respective alma matres. Who, then, will dare to lift up his voice against these nurseries of learning and religion? No true son of Wesley, surely. He who was so much indebted for his celebrity to the learning he acquired at Oxford, who strove so assiduously to promote it among his preachers and people, (see his "Address to the Clergy") would be ashamed to acknowledge any man as his genuine follower, who is an enemy to those institutions which are designed to diffuse the blessings of literature and religion among the youth of our land, and more especially to such as have been so eminently sanctified by the great Head of the church as ours have been.

Now, who have founded these institutions? The answer is, The Methodists have done it. For though some generous-minded individuals not connected with our church have made liberal donations, and some of the States in which they are located have made small appropriations for their support, yet the greater proportion of the money which has been received for this purpose has been drawn from the pockets of our people. And here we see one of the many benefits resulting from the temporal good with which God has blessed them. Had they not embraced religion, they might have lived and died in poverty; but in consequence of their having done so, by cutting off all needless expense, by being sober and industrious, they have become wealthy, and have money to spare for pious and benevolent purposes; and here is an outlet for their surplus wealth, where they may bestow their goods for the benefit of themselves and their posterity.

I do not say that our more wealthy friends have given to these institutions all that they might and should; but for what they have done and are doing in this important cause, they have our thanks; and when they really feel how much they themselves are indebted to Methodism for what they are, and for what they possess, and more especially for those literary institutions, for which their bounty is solicited, they will come forward with that liberality which will place our colleges on that firm foundation, which will put them beyond the reach of danger—of the danger arising from pecuniary embarrassments.

In the face of these facts, who will say that we have made no improvement within twenty or thirty years past? Those who believe that all this has sprung from pride and vanity, will, of course, mourn over it as a calamity;—an infallible mark of our degeneracy; while those who believe, as I do, that it has arisen from the spirit of true piety, from an enlarged desire to do good, and to advance the present and eternal interests of men, will account it as an evidence of improvement, and bless God "for the consolation."

New York, Nov. 30, 1848.

For the Herald and Journal.

RELIGIOUS AND EDUCATIONAL DESTITUTION IN INDIANA.

MR. EDITOR:—I am induced to give your readers a short chapter on these topics, because of the frequency and earnestness with which the changes are seen on the hill tops and through valleys of New England about the deplorable, the wretched destitution, religious and educational, of the West, and Indiana in particular comes in for her full share, and that not only of old, but even in these latter days, as may be seen by a reference to the recent speech of Rev. Dr. White, President of the Wabash College, before the Society for Promoting Christian Education in the West, delivered at New Haven, Ct.

In doing this I am not conscious of being influenced by a spirit of retaliation, though Pres. White has assailed the Methodist Church in a most ungenerous manner—but truth and justice demand it—justice to those noble souls of New England who have so generously given their substance to Western institutions.

It may not be amiss for me here to state that my information has been obtained from the highest authority and the most reliable sources, in two months, spent in traversing nearly the entire length and breadth of the State. That the education of her native born population is not equal to that of New England (yet it is far better than often represented) is not to be denied. But this is easily accounted for without attributing it to their apathy, much less to their

hostility to literary improvement, even of the highest order—she is yet in comparative infancy, and her population is sparse in contrast with theirs. In few States in the Union is more ample provision made for general education than here. Congress appropriated one thirty-sixth of the whole territory, a section in each township, to educational purposes. These lands are now worth at least one million dollars. Her constitution requires that fines imposed in criminal prosecution shall be applied to the support of schools. This feature in her constitution has been justly admired and commented upon by Chancellor Kent, as it makes crime lend a hand to the suppression of crime by the diffusion of knowledge. Provision has been made for an Academy in each county, and in many of them are they already in operation. But even these provisions do not satisfy the enterprise of her citizens, for they have recently, by a large majority, voted that their Legislature be authorized to pass additional laws in favor of free or common schools, and that they shall be supported by taxation, and it will require a tax of but two mills for the dollar to give to each school district six months' school in the year. In addition to this there are five colleges in active operation, and a female college, on a large scale is just opened with most flattering prospects at Fort Wayne, and another is about to be in the South part of the State. The female colleges, with the Indiana Asbury University are under the control and patronage of the Methodist church. This University has a strong hold not only upon the affections and confidence of the Methodists—but of the community at large, who are promptly coming forward to amply endow it. Of State patronage, in the form of donations, this institution has not received and does not ask anything, while others have. Its prosperity, considering its age and circumstances by which it has been surrounded, is almost without a parallel. Its Faculty is efficient; it has just organized its medical department and located it at Indianapolis. Two other institutions of intellectual improvement must not be passed in silence—an Asylum for the blind and for the deaf and dumb. And these latter are not a dead letter, but an honor to both the teacher and the State. Nor must I omit to state, in nearly or quite every village, town and city, private schools are well sustained.

I shall occupy the reader's attention a few moments with the "religious destitution of Indiana," for this matter will probably be given to the public through the Herald by one who has resided here for years. Suffice it, then, to say that, in no State have I yet found more churches or better supplied than are the towns and cities of this. The Methodist church numbers upwards of 60,000 communicants, and her ministry regularly preach in more than three quarters of the country places; nor are these latter destitute of the labors of the ministry of other denominations. The membership of the other evangelical branches of the church is not less than 60 or 65,000, making in the aggregate not less than 120,000 communicants. It is a rare thing to find more high and responsible officers, in any State, filled by professors of religion than here. A good refutation this of the charge of her religious destitution.

Who, with these facts before him, and facts they are, and stubborn ones too, that may be known and read of all men, will longer listen without just indignation to the everlasting wailings about the ignorance and semi-heathenism of the West—of Indiana in particular? Who of New England's benevolent sons will ever again unloose their purse-strings to the perpetual horse-leech like cry of give! give! give! till they come out like honest men and declare the truth, the whole truth, and nothing but the truth? The effect of this misrepresentation is decidedly unfavorable; it creates a strong prejudice against the New Englander, and fosters sectional feeling.

Indianapolis, Nov. 23, 1848.

For the Herald and Journal.

WESLEY ON CHRISTIAN PERFECTION.

DUTY OF PROFESSING THE ATTAINMENT OF THIS STATE OF GRACE.

"Q. Suppose one had attained to this, would you advise him to speak of it?"

"At first, perhaps, he would scarce be able to refrain, the fire would be so hot within him, his desire to declare the loving kindness of the Lord carrying him away like a torrent. But afterward he might; and then it would be advisable not to speak of it to them that know not God, (it is most likely it would only provoke them to contradict and blaspheme;) nor to others without some particular reason, without some good in view. And then he should have especial care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God."

"Q. But would it not be better to be entirely silent, not to speak of it at all?"

"A. By silence, he might avoid many crosses, which naturally and necessarily ensue if he simply declare, even among believers, what God has wrought in his soul. If, therefore, such a one were to come with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience; for undoubtedly he ought to speak. Men do not light a candle to put it under a bushel; much less does the all-wise God. He does not raise up a monument of his power and love, to hide it from all mankind. Rather he intends it as a general blessing to those who are simple of heart. He designs thereby not barely the happiness of that individual person, but the animating and encouraging others to follow after the same blessing. His will is that many shall see it and rejoice, and put their trust in the Lord. Nor does any thing under heaven more quicken the desires of those who are justified, than to converse with those who they believe to have experienced a still higher salvation. This places that salvation full in their view, and increases their hunger and thirst after it, an advantage which must have been entirely lost, had the person so saved buried himself in silence." p. 502.

"Be particularly careful in speaking of yourself; you may not indeed deny the work of God, but speak of it when you are called thereto in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, 'at such a time I felt a change which I am not able to express; and since that time, I have not felt pride, or self-will, or anger or unbelief, nor anything but a fullness of love to God and to all mankind; and answer any other plain question that is asked, with modesty and simplicity.'"

"And if you should at any time fall from

what you now are, if you should again feel pride or unbelief, or any temper from which you are now delivered; do not deny, do not hide, do not disguise it at all, at the peril of your soul. At all events go to one in whom you have confidence and speak what you feel. God will enable him to speak a word in season which shall be health to your soul. And surely he will again lift up your head, and cause the bones that have been broken to rejoice." p. 524.

As this duty is one of so much importance, it may be proper to mark what is taught with more special care.

1. First, the reasons why we should profess it should be kept constantly before the mind—

(1.) The glory of God, who hath magnified his grace in this great salvation; and, (2.) The good of others, that they may be encouraged and stimulated to press after the same blessing.

2. Nor, secondly, is it less important to keep in view the manner and the occasions of doing it. (1.) We should not generally speak of it in promiscuous assemblies, much less before the untold alone. (2.) Do it with great modesty—rather in answer to the inquiries of others than being forward to it ourselves—and then "avoid all magnificent, pompous words," anything like a display of self. (3.) The direction not to give it any "general name, as perfection, sanctification or the second blessing," but rather to "speak of the particulars," &c., is worthy of special notice. Our Lord seldom professed directly to be the Messiah, but he exhibited the works and taught doctrines befitting that character, and left these things to have their necessary influence upon the minds of men.

3. The duty of frankly confessing faults, is forcibly stated. It is the more important to be observed in this connexion, because there is strong temptation to hide our faults, under the persuasion that the cause of religion will be injured by confessing them. Much evil might often be prevented by observing the plain direction given here. In this connexion let me again quote Mr. W., page 521; "If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank, when you are taxed any thing; do not seek either to evade or disguise it; but let it appear just as it is, and you will thereby not hinder, but adorn the Gospel."

4. From the whole of the teaching on this topic we learn this, that self-abasement, self-annihilation, properly understood, is a prominent mark of the perfect Christian.

HARRIET.

For the Herald and Journal.

CHRISTIAN EXAMPLE.

The disciples of the Savior are living epistles, read of all men. Their confidence in God producing peace and joy—their love to God inclining to exercises of devotion and obedience—their love to one another producing sympathy and kindness—their love to all men producing acts of benevolence, are recognized as evidences of discipleship to Christ.

Their humility, meekness and patience reprove the proud and haughty; their devotion to God and earnest attention to the things above, reprove the indifferent and thoughtless sinner; their exertion to spread the common salvation, to relieve suffering humanity, reprove the covetous, whom God abhorreth, and arrests the attention of the profane and obstinate.

In the family, in social intercourse, in public, in the place of business, his light shines and his influence is felt. His religion is not one of sentiment merely, but a matter of daily experience and of constant practice.

Though in the world, he is not of it; he is passing through it to his heavenly home; his eye is fixed on an unfading crown of eternal life; his treasure is above; and he shows that his heart is there by his heavenly-mindedness. His conversation is in heaven; his are the immunities and privileges of a citizen of the New Jerusalem.

His life is a practical commentary on the good profession he has made before many witnesses; and when dead he still speaks in his remembered example. His prayers and exhortations, his counsel and affectionate persuasions to piety, though unheeded at the time, are often effectual when brought to remembrance; long, long it may be after he has been called to his reward.

November, 1848. B. J.

CIRCUSES.

The following remarks by the Brandon Union Whig express, we doubt not, the general feeling of the people of Vermont in regard to the admission among us of Circuses, &c. We know not by what influences the Legislature was acted upon, but the measure, as we remarked at the time, is sadly retrograde, and to be deplored. The exhibitions are evil, and only evil—expensive, corrupting, and destructive of good morals, good taste, and everything worthy. The Whig says:

"It has long been the good fortune of our favored State to be free from these pestilential caravans of systematized sin. A most judicious and commendable law has for many years prohibited their introduction as a penal offence. They have circulated around and around us; they have pitched their tents, and practised their antics, and voided their obscenities, in every corner most accessible, by sight or hearing, to Vermont; and where the greatest number of our staid inhabitants could be enticed by yellow-papered handbills and stimulating pictures, into the circle of their demoralizing influence. But the soil of Vermont itself has been sacred from their intrusion;—a sanctuary, guarded from their approach by the viewless, but impassable rampart of law."

"Our collective wisdom has found reason for abolishing this wholesome regulation. We do not know what the reason was."

"What private griefs they had, alas, I know not. That made them do it, they are wise and honorable, and will no doubt with reasons answer you."

We look upon it as an evil and unfortunate step in every respect; fitted to benefit nobody under heaven but the unprofitable proprietors of these profitable travelling impositions. We know nothing of Mr. Tufts, and of course intend no disrespect towards him; nor are we interested to inquire into the relative moral character or influence of the particular establishment for which he is the agent; but we do know that the State, which has been so long fattening for the plume of the sky, by these unclean birds, which, realizing the fable of the ancient Harpies, carry what they can away, and defile what they leave behind."

"And if you should at any time fall from

EAST MAINE CONFERENCE REPORT OF THE COMMITTEE ON EDUCATION.

DEAR BRO. STEVENS:—The following Report of the Committee on Education ought to have been forwarded before; the delay, however, has been unavoidable.

Your Committee regard the cause of Education as second only to that of Christianity, and as one in which every American citizen, and especially every minister of the Gospel, should feel a deep interest.

Your Committee cannot rid themselves of the conviction, that we as Methodist preachers, and as trustees of the trust committed to us, should feel it our duty to provide for our children the means of moral and mental culture.

Thousands in our congregations, who are just entering upon the more responsible and active scenes of life, cast upon us an imploring look, and anxiously inquire whether these means can be extended to them from among ourselves. It requires no prophetic vision to foresee, that should we fail to afford the aid, every superior mind would break loose from our influence, and enter the ranks, perhaps, of our opposers.

Your Committee are well satisfied that the means can be easily and speedily afforded. We live among a generous people—a people who in general highly appreciate literature, and who would with pleasure contribute to its advancement. What literary project, which was commenced in wisdom and prosecuted with vigor, has ever failed among us because our people have not been willing to furnish the requisite funds?

We have now become a new Conference, and as such sustain new relations, and new responsibilities and duties devolve upon us. Unlike every other Conference in New England, we are destitute of a seminary of learning, and the history of the church, for the last fifty years at least, sanctions the opinion that it is not for our prosperity as a denomination to place our children in those seminaries which are not under our control and supervision. Nor would the matter be much mended, so far as the interests of the cause within the limits of our own Conference are concerned, should we send them beyond its bounds to seminaries under the patronage of our church. They might not then indeed become alienated in affection from our Zion, but they would doubtless bestow their labors on other portions of the work. We wish to retain our young men, especially the more promising, with us. Their labors are needed within the bounds of our own Conference; a Conference embracing an area of forty thousand square miles, and a population exceeding two hundred thousand. Among this mighty mass are found men whose religious principles are unsettled, and who are waiting for some of God's ministers to aid them in the establishment of their religious character. The Methodist ministry is, we believe, by its constitution and modes of operation, peculiarly adapted to this work; but if it fails to respond suitably to this Macedonian cry, God will direct some other to the accomplishment of this work, and we shall lose both their influence and the honor of winning them to Christ.

In view, therefore, of the importance of a literary institution, under the patronage of the East Maine Conference, as set forth in this preamble—

Resolved, 1. That it is our duty to make a spirited effort for the establishment of a Conference Seminary, to be located somewhere on the banks of the Penobscot River.

Resolved, 2. That we elect a Board of Trustees, to consist of twenty-four.

Resolved, 3. That we recommend the appointment of a Committee of five from the Board of Trustees, to receive proposals for its location.

Resolved, 4. That the Trustees be instructed to apply to the Legislature for an act of incorporation, as soon as they shall judge proper.

Resolved, 5. That we regard the Wesleyan University with undiminished interest.

Resolved, 6. That we recommend the Clinton Academy to the consideration of our people, and that we appoint a Committee of three, to visit it and report at their earliest convenience.

Resolved, 7. That we recommend the election of Trustees to the Biblical Institute at Concord, N. H.

Respectfully submitted,
N. D. GEORGE,
BENZ. BRANT,
E. A. HARRINGTON, } Committee.
LETH BR. FRENCH,
LUTHER H. BEAL,
Adopted at Bangor, Aug. 8, 1848.

A. CHURCH, Secretary E. Maine Conf.
Conference elected the following as Trustees:—
Rev. A. Moore, Rev. Cyrus Scammon,
Rev. Wm. H. Pillsbury, Rev. Seth H. Beal,
Rev. John Atwell, Rev. George Pratt,
Rev. Wm. Marsh, Rev. Albert Church,
Rev. H. M. Blake, Rev. Sullivan Bray,
Rev. Benj. Bryant, Rev. C. D. Pillsbury,
Rev. Mark R. Hopkins.

LAYMEN.
Bangor District.
Capt. Sylvanus Rich, Bangor,
Cyp. Doner, Esq., Orrington,
Chas. Best, Esq., Kirkland.

Thomaston District.
Hon. John Cargill, Newcastle,
H. C. Lowell, Esq., East Thomaston,
Horace Muzzy, Frankfort,
R. A. Ricker, Frankfort.

Backsford District.
Hon. John H. Jarvis, Castine,
Hon. Mich. J. Talbot, East Machias,
Wm. G. Chase, Esq., the report,
Theophilus Doe, M. D., Lubec.

Herald and Journal.
WEDNESDAY, DECEMBER 29, 1848.

AN IMPORTANT NOTICE.

We hope that every one of our readers, and especially every preacher, will read through what we are about to say in this article. It is our wont to write brief editorials, and such we have thus far written, respecting the important and somewhat critical experiment of reducing the price of the Herald. The last week of the present volume is upon us, and before it is gone, we must be allowed to express a little more at length our convictions of the importance of this change, and of the necessity that the friends of Methodism in New England should sustain it.

It can hardly be necessary to remind New England Methodists of the importance of a public organ. Suppose any of our leading denominational papers extinguished, what would be the change of the bearing and fortunes of the church within its sphere of circulation in a very short time? How much of public impression, of the *esprit de corps* of the church, of the zeal and sympathy of its leading members for it—now nourished by the incessant repetition of its interests and claims, how much, in fine, would the whole energy of the body suffer within its given locality by such a change? Our organs keep the eyes of our people on the attitude and movement of the whole church—its current history—its Conference proceedings, revivals, missions, conflicts and victories—and a correspondent sympathy is thus spread through the mass of its membership. The moral influence of such an instrumentality, is in fine, too varied in detail, and too large in aggregate to be over stated. We of New England, especially, need a well sustained organ; we operate amidst the most intelligent population of the land, and amidst all sorts of theological predilections; a suitable press is one of our greatest interests.

However short of what it ought to be the Herald may fall, it nevertheless has already a vast influence for good over the church. Every important item in our denominational affairs finds a record in it, and all our public interests find in it a means of appeal to the public attention.

And yet how much more extensive might its influence be if its friends only chose so to resolve, and put forth a correspondent effort for it—an effort which, however aggregately great, need not cost any one of them more than half a day! We verily believe that half a day spent by each agent in New England, in getting subscribers for it, after due announcement in the public or social meeting would nearly double its circulation, and proportionately augment its usefulness. And is there not denominational spirit enough among us to attempt such an achievement for our common cause?

The motives for such an effort are numerous and strong. The membership of the church who read its organs, will always be found the most intelligent, reliable and liberal supporters of its interests. The weekly reiteration of its great claims, enlists and keeps alive their sympathy with it. What preacher has not noticed this fact? And what would be the result if the great mass of our people were thus brought into particular acquaintance with our denominational affairs? Is it not then a greatly important proposition we are making to reduce the Herald, and rally its agents to throw it broadcast into all our families? Can the appeal fail to enlist every preacher who really has our cause at heart? The last favorable time for the appeal is now at hand. Many of our brethren have been delaying till the beginning of the new volume, with sanguine promises of success at that time. We would earnestly remind them that now is precisely the best remaining period for the promised effort. Will you then, brethren, go forth among the people and appeal to them for your organ? Announce publicly the fact that it is reduced in price, that the new volume now begins, that the doubling of its circulation has been projected as a matter of denominational ambition throughout New England, and that you will on a given day apply to every family which does not take it within your charge. Make such an effort, and we will be responsible if it fails.

THE NEW TERRITORIES AND SLAVERY.
The petition of the people of New Mexico, against the introduction of slavery among them, has excited the indignation of our Southern legislators, but sent a sensation of joy through all the Northern States. Since that petition the sentiment of California has come to us in one of its papers. The Francisco Californian says: "We believe we echo the sense of the country when we assert that slavery is neither needed nor desired here, and that if their voice could be heard in the halls of our National Legislature, it would be as the voice of one man, rather than put this blighting curse upon us, let us remain, as we are, unacknowledged, unaided."

These utterances from the territories concerned, combined with the overwhelming anti-slavery opinion of the nation, will render it almost morally impossible for Congress to extend the black curse into these new countries. What a spectacle, to behold a great body of enlightened, not to say Christian Legislators, deliberating in the nineteenth century how they may propagate over the continent the abomination of human slavery! or, at least, how, by a compromise, they may partially extend it. What must be the moral sense of such men! what their respect for the moral sense of mankind! Our fathers so far compromised with slavery as not to attempt a useless disturbance of it within the limits where it had been established, and where they could not favorably affect it; but a compromise in favor of its extension would have been repelled by them with indignation. It remained for the nefarious Calhounism of this day to propose the abominable idea.

PRAYER AT THE COMMENCEMENT OF 1849.
We learn from the Visitor that the "Evangelical Christendom" for the present month contains the following suggestions, the propriety and importance of which we cordially endorse; we hope the proposed concert will be extensively observed in the United States:—
"For some years past there has been an agreement for prayer among the people of God, in various places and churches, at the commencement of each year. It is proposed to conclude the present year and commence the coming one by a similar union. The time suggested is the eight days beginning Dec. 31, 1848, and ending Jan. 7, 1849. An hour at least, morning and evening, is expected to be set apart for private or social prayer. The hour between eight and nine has hitherto been adopted; but each individual and each congregation must judge for themselves in this matter.
"Every successive year, with its heavier and more rapid strokes of judgment, is calling on the saints of God to arise and plead. For the divided church of Christ, for a dying world, they are called on to plead! For the arrestment of iniquity, for the averting of judgments, for the gathering in of souls, for the ripening of saints, for the hastening of the kingdom, they are summoned to abound in prayer without ceasing, night and day.—Jer. 33: 3; Dan. 9: 16-19; Matt. 18: 19."

PRESIDENT EVERETT.
We notice a statement in the Boston Reporter, which is highly creditable to this distinguished gentleman, and which we hope will be faithfully exemplified by his successors. The Reporter says that when Mr. Everett "returned from Europe, just before entering upon his duties as President of Harvard University, he was led to measure the grand results of the Temperance Reform in this country, as contrasted with the drinking habits of Europe. This candid weighing of the matter showed him, (though a Temperance man before) the new duties that would devolve upon him at Harvard, as the guardian of young men. The result is told, when we say, no intoxicating liquor was allowed at his inauguration, none at his levee, none at the dinner of the Phi Beta Kappa Society, none at Commencement dinner, and none allowed among the students. In short, he banished it from the Institution. A noble example for a great man to set before the world. He must retire from his office with pleasing reminiscences."

DR. ELLIOTT.
A private letter, dated Springfield, Ohio, and published in the Western Christian Advocate, speaks as follows of the veteran, Dr. Elliott:—"It affords me the greatest pleasure to inform you that Dr. Elliott is exceedingly popular, both in and out of the church. He is, in fact, the admiration of our entire community. He is admired for his learning, his talents, his social qualities, his conversational powers, and his pulpit labors. He preaches and exhorts with great effect, and he has nearly completed his first round of pastoral visitations. I consider him most remarkably adapted to that department of our work. The congregations are overflowing, and he tells our folks that they must go to work and build a new church, unless one-half of them intend to backslide. You may set it down that Springfield is more than pleased with their preacher. His praise is in everybody's mouth."

REV. MR. WARD, a negro black as ebony, is settled, says the Boston Post, as minister over a large and very respectable congregation in Courtland County, New York, composed mostly of white people, and enjoys in every respect the social consideration due to a man of unexceptionable piety, of correct deportment, and of high and cultivated abilities.

SPIRIT OF THE METHODIST PRESS.

Bishop Capers and the Plan of Separation—Methodism in Brooklyn—Meeting of Western Pioneers.

The Southern Christian Advocate contains a letter from Bishop Capers respecting the "Plan of Separation," and his course in respect to the Fredericksburg church, referred to by us lately. He says:

But why should I have gone so far as Baltimore, and exposed myself so much beyond a regular course of travel to the Conference? You may be assured it was not for the purpose of referring to legal advisers any question of which I myself ought to have been competent to decide. I went not to get the opinion of a lawyer whether our brethren of Fredericksburg adhering to the Church South, had done as the Plan of Separation provides; (for this I could not have referred to another person, or if another at all, it should have been a Bishop and not a lawyer); but it was to get the advice of a lawyer, one of the church's counsel in the pending case of the great property question, whether or not the recognition of the brethren in Fredericksburg as adhering South, and sending them a preacher, supposing their case not to be provided for in the terms of the Plan of Separation, or to be at least doubtful as regards the provisions of the Plan—whether or not to recognize them as of us, and send them a preacher in these circumstances, would involve any injury in the case at law between the M. E. Church, South, and the M. E. Church. This I considered a question for a lawyer rather than a Bishop; and this was the only question I had for Mr. Johnson. If I could have believed, as we of us, and sent them a preacher in these circumstances, would involve any injury in the case at law between the M. E. Church, South, and the M. E. Church. This I considered a question for a lawyer rather than a Bishop; and this was the only question I had for Mr. Johnson. If I could have believed, as we of us, and sent them a preacher in these circumstances, would involve any injury in the case at law between the M. E. Church, South, and the M. E. Church. This I considered a question for a lawyer rather than a Bishop; and this was the only question I had for Mr. Johnson. If I could have believed, as we of us, and sent them a preacher in these circumstances, would involve any injury in the case at law between the M. E. Church, South, and the M. E. Church. This I considered a question for a lawyer rather than a Bishop; and this was the only question I had for Mr. Johnson. 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POETS.

BY J. M. GRANT.

Poets are a joyous race!
O'er the laughing earth they go,
Shedding charms o'er many a place
Nature never favored so;
Still to each divinest spot
Led by some auspicious star,
Scattering flowers where flowers are not,
Making lovelier those that are.

Poets are a mournful race!
O'er the weary earth they go,
Darkening many a sunny place
Nature never decked so;
Still to each spectral spot
Called by spectral lips afar,
Fancying terrors where terrors are not,
Making gloomier those which are.

Poets are a gifted race!
If their gifts ought they know;
Fallen splendors, perished graces,
Their enchantments can renew;
They have power o'er day and night;
Life with all its joys and cares—
Earth, with all its bloom and blight—
Tears and transports—all are theirs!

Poets are a wayward race!
Lunatic still when least alone,
They can find in every place
Joys and sorrows of their own;
Grieved or glad by fiftal stars,
Pangs they feel that no others share,
And a joy can fill their hearts
That can fill no heart but theirs.

Poets are a mighty race!
They can reach to times unborn;
They can brand the vile and base
With undying hate and scorn;
They can ward destruction's blow;
They oblivion's tide can stem;
And the good and brave must owe
Immortality to them!

BIOGRAPHICAL.

Died, in Franklin, Ct., Sept. 18th, JOHN WESLEY, son of Walter and Lydia Giddings, in the 20th year of his age. John W. experienced religion when about fourteen years of age, and through grace and the Christian examples, and the pious instructions of his godly parents, in connection with the great privileges of our blessed church, he was blest with its comforts through life, and had its support in death, and is now doubtless singing the song of the sanctified in heaven.

Also, at the Deaf and Dumb Asylum, in Hartford, FRANCIS GIDDINGS, 12 years of age, died of the putrid sore throat. For some weeks previous to his sickness, Francis manifested more than usual seriousness and concern for his soul's welfare. When taken sick he sent for his teacher and said, "I die! will you pray for me?" and as long as he lived he seemed deeply interested in the subject of religion, and expressed much by signs (for he had no other way of communication) about God and heaven, which gives much hope to the mourning parents, who were not able to visit him in his sickness.

Also, MARY BREWSTER, wife of Alber Brewster, and sister of the two brothers mentioned above, aged 22 years. Sister Brewster experienced religion about five years since, and has been faithful in the discharge of every duty, performing the same with much apparent cheerfulness and with uncommon ability. She promised to become a bright star in the Christian world. She ever manifested much anxiety for others, which was expressed in such a feeling manner as to produce an effect upon those addressed; but he who is too wise to err and too good to be unkind has taken her from us. She died in the triumphs of faith, having previously given up her family with great composure. She left brothers and sisters, parents and husband, with an infant child to mourn her departure.

Thus, in the space of three weeks, Brother and Sister Giddings were left to mourn the loss of their three youngest children. May the Lord sanctify this affliction to their great spiritual good. ELIA DUNHAM.
Franklin, Ct., 1848.

Died, in Carver, Dec. 8, 1848, Mr. LEVI SHAW, aged 72 years. He has left a wife and six children to mourn his loss. His death was so sudden that he had no time to bid his family farewell. He experienced religion six years ago. We trust he has joined the church triumphant. Having lived respected, he died lamented.

Middleboro', Dec. 12, 1848.

Widow LUCY RICHARDSON deceased in Princeton, Mass., Nov. 22d, 1848, aged 86 years. Sister R. had long been a pilgrim of Zion, and was a worthy member of the M. E. Church. She had long desired to depart and to be with Christ. Now she finds it "far better;" "Far from a world of woe and sin,
With God eternally to be!"

Princeton, Dec. 12, 1848.

Sister ABBY B. GORDON fell asleep in Jesus, Sept. 10th, in the city of Lowell, aged 29 years. She found the pearl of great price in 1837, at a camp meeting held in Madison—was received into society and baptized by Bro. John Allen. Our departed sister adorned her profession, and daily exhibited a sweetness of disposition that convinced all with whom she associated that her religion was of a heavenly origin. She lived beloved and died lamented.

Morning Star please copy.

Died, in Pittsfield, N. H., Nov. 28, after an illness of a little more than two weeks, ISAAC W. PAGE, Esq., aged 56 years. For several years he had been a consistent and zealous advocate of the cause of temperance in connection with the Washingtonian movement. He was also a member of the Tahanto Division of the Sons of Temperance. His last hours were calm, and he expressed a sense of the preciousness of the Savior, and an humble trust in God through him.

MARY BREED SOUTHWICK, daughter of the late Col. Francis Southwick, departed this life, Nov. 16th, in the 32d year of her age. Sister Southwick experienced religion when about seventeen years of age, and connected herself with the M. E. Church in the city of Boston. Ten years since she removed to Sandwich, and since that time has been one of the most valued members of our church. She was a dutiful and affectionate child, a judicious friend, an intelligent and consistent Christian. In her last sickness her faith in God was unshaken, and she went quietly through the valley and shadow of death into that rest that remains for the people of God. Her death is felt as an affliction by a

large circle of friends, but falls with peculiar severity upon a widowed mother, who has been once and again bereaved of beloved children.

R. M. HAYFIELD.
Sandwich, Dec. 18, 1848.

Died, in Holderness, N. H., Nov. 15, MOSES ROLLINS, aged 65 years. Bro. Rollins was for about forty years a consistent Christian and member of the M. E. Church, and filled the office of steward and class leader for many years with usefulness. During his last sickness, which was protracted and severe, he was patient and submissive, declaring that, "For me to live is Christ, and to die is gain." He feelingly delivered his dying message to his family, exhorting them to be faithful and meet him in heaven. As death approached and the powers of speech failed, he was asked if "all was well," to which he gave an affirmative signal, and calmly fell asleep in Jesus.

S. HOLMAN.
Plymouth, N. H., Dec. 16, 1848.

P. S. Will the Morning Star please copy.

Died, in Plymouth, Nov. 27, Widow MARY HEZELTON, aged 68 years. Mother Hazelton was for many years a member of the M. E. Church, and truly a mother in Israel. She loved the doctrines and institutions of the church, and the duties of religion. It was her intention while dead yet to speak, by devoting a portion of her substance for the spread of the Gospel, but in this she was defeated. Thank God, she has gone where the weary are at rest; but she will long live in the memory of the church of which she was a worthy member, and by whom she was greatly beloved while living, and as greatly lamented now dead.

S. HOLMAN.
Plymouth, N. H., Dec. 16, 1848.

Died, in Bridgewater, Nov. 29, Sister BETSEY PILSBURY, aged 38 years. Sister Pilsbury was converted about twenty years since. In consequence of the illness of her mother, for several years she has not enjoyed those privileges which would have brought blessings to her; yet she always maintained a Christian walk, and was beloved by all who knew her. She left an exhortation for the Sabbath School; and when she saw her friends weeping by her bed, she said to them, "Weep not for me, but for yourselves." Thus she lived, and as might be expected, died well.

S. HOLMAN.
Northfield, N. H., Dec. 12, 1848.

Died, of consumption, in Northfield, N. H., Nov. 17, 1848, SHERBORN S. WHEELER, aged 31 years. Bro. Wheeler experienced religion a few years since, but owing to the feeble state of his health he was not able to enjoy but a few privileges of the church. His mind suffered much during his sickness from distressing doubts and fears with respect to his Christian state. But a few days before his death the clouds dispersed, his soul was divinely illuminated, and he bade adieu to earthly scenes in the triumph of faith and hope.

E. ADAMS.
Northfield, N. H., Dec. 12, 1848.

Died, in Hiram, Me., Nov. 21, Sister HANNAH P. GERISH, daughter of Obadiah and Deborah Gerish, aged 19 years and six months. She experienced religion some six years since, and since that time has been faithful in the discharge of her duty, carrying out the principles of the religion of Christ, and showing to the world that she was not merely a Christian by profession, but one in reality. During her last sickness she was often visited by the writer of this notice, who conversed with her in relation to her change, and she always appeared perfectly reconciled to her lot. She would sometimes say, "I should like to recover if it is the will of God; but if not, I am willing to go." For a few weeks before her death her sufferings were very great, but she was never heard to murmur or repine.

A. P. SANBORN.
Porter, Me., Dec. 11, 1848.

A. A. COOK.

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On the 15th of April, 1847, she became the wife of an itinerant. With a heart ready to share whatever of sorrow, of trial and of labor might be the lot of her companion, she left the happy home of childhood, where care and anxiety had been unknown to her, for an uncertain home among strangers. None made a home more happy. Few perhaps in a series of years would have accomplished more permanent good. Yet he who doeth all things well saw best to give her a higher sphere of action, where she might meet with none of the repulsive heedlessness and cruel effrontery of a sinning world. She chose to win souls to Christ and heaven, and she is now permitted with enlarged capacities to become an angel of mercy, directing the tearful eyes of the bereaved to the joyful reunion of the righteous, and inviting them by all the consolations of God and the attractions of Heaven to escape the woes of a second death.

The bony hand of pale consumption had sown the seeds of disease, and it was sad to see how speedily they brought forth death. Her sickness was protracted and quite severe, and for a few weeks previous to death, agonizing. During all she was patient and apparently contented—never did a murmur escape her lips. Ever cheerful and often flushed with fever, her friends who saw her occasionally hoped for her recovery. The disease itself often flattered her with hopes of many happy days, yet she would always with submission refer to the will of God. Several times during her sickness she remarked, "I would like to live a little longer, but it will make little difference, if God sees best, whether I go now or by and by." After two days of severe suffering, during which her decease was constantly expected, she referred to the severity of her sufferings, and remarked, "I should not have suffered more had I died; but it is all right, God doeth it, and he doeth all things well." She believed it would have been well with her had the Savior in whom she trusted taken her away. With a firm confidence, which never forsook her, even amid the rapid decay of nature, when too weak to converse much, she answered by motion of the head, "I am not afraid to die." Though she was delirious for several days previous to death, yet her feelings were then happily expressed when she sang,

"Cease, fond nature, cease thy strife,
Let me languish into life."

Her final struggle with death, which continued during thirty-three hours, was unparalleled in severity, for paley lent aid to consumption. Yet the Lord strengthened her upon her bed of languishing by depriving her of reason, and the spirit left its impress of loveliness and the smile of heaven upon the countenance for hours wreathed in agony. Hannah has gone home.

"Death bursts th'involving clouds, and all is day."

"O the tender ties,
Close-twisted with the fibres of the heart!
Which, broken, break them, and drain off the soul
Of human joy, and make it pain to live—
And is it then to live! When such friends part
'Tis the saddest die!"

DANIEL FILLMORE.
New Bedford, Dec. 13, 1848.

MINISTERIAL.

For the Herald and Journal.

DIALOGUE BETWEEN A PREACHER AND

A LAYMAN,

ABOUT THE FIRST OF NOVEMBER.

Preacher. How d'y'e do, Bro. L.? I hear you were afflicted in consequence of my delivering an anti-slavery lecture at your place last Friday evening. If it is true, I confess I am surprised, for I took you for a thorough anti-slavery man.

Layman. You heard correctly, Bro. P. It is true I am afflicted, nor is it surprising I should be, though I am all you took me to be, a thorough anti-slavery man.

P. Why, then, should you be afflicted?

L. Because of the political aspects of your address.

P. Aye, I see; but I thought you were for Free Soil, as every consistent anti-slavery man must be. Why then afflicted at my address?

L. True, I am for Free Soil; too much so to vote for either of the candidates now before the people for the Presidency. I have no more confidence in the candidate you advocate, than you have in those against whom you declaim. But my affliction with you arises from considerations wholly independent of the character and qualifications of either of the candidates.

P. And what are those considerations, pray tell?

L. If you will hear me patiently, I will endeavor to do so. In the first place, you are a minister of the Gospel. While I freely concede to you, as such, the right to present from your pulpit, at suitable times, all practical moral truth, not excepting that which may have a political aspect, provided it be done in a Christian-like spirit and manner, I can but regret that any minister of the Gospel, and especially one for whom I have so high a regard, should be so forgetful of what is due to his sacred profession, his personal standing and usefulness, as to enter the lists with profane demagogues, in political harangues, made up in no small degree of low wit and coarse blackguardism, wily anecdotes, vituperation and abuse of their opponents, &c. If any class of men can be justified in such a course, I am sure it cannot be ministers of the Gospel.

P. Do you insinuate that I have compromised the dignity of the ministerial office by anything contained in my address?

L. I do, and those who hold with us in anti-slavery sentiments are my informants; not professing religion, they exult in "the admirable hits" you gave some prominent members of the two great political parties. Is my inference true, or not, you may judge for yourself. I am sure that such a scene does not well comport with the dignity of your office? Suppose you had had the same audience before you yesterday, when you gave out for your text, "Young men exhort to be sober-minded," could you have reasonably hoped to win them to Christ?

P. Bro. L. I think you over fastidious. It is possible I might have indulged my mirthful propensity too far; but at such a time as this it is not meet that every nice observation should bear its comment. You must recollect there are three millions of our fellow beings, whose liberty or bondage is involved in the issue now before the country, to say nothing of the honor of the country, which has so long been sacrificed at the accursed shrine of slavery.

L. Yes, brother, I recollect all that, and I would not have you refrain from any suitable, dignified effort to promote the emancipation of the enslaved, and retrieve the honor of the nation, but I do most seriously deprecate the identification of your office with that of a political declaimer. Nor do I believe this at all necessary to the end you propose. We may not "do evil that good may come."

P. But I have a conscience in this matter, and my liberty must not be judged of by another man's.

L. I respect your conscience, brother, and would not make mine the judge of its liberty; but I did not expect, nor can I now think, you would seriously plead the behests of conscience in

justification of your course. Conscience does not require contrarieties, as, for instance, that you employ all your time in the work of the ministry, and a part of your time in political electioneering. But I have not yet told you of one ground of my affliction with your late course.

P. Well, say on, free your mind; I can bear anything from you.

L. I thank you, brother, for your frankness and candor. I find I am not mistaken in the opinion I had formed of your disposition, that I might speak freely to you without giving offence. The point is here: There is a large number of the principal members of the church in our place, official and unofficial, who have heard you preach, and expressed the hope that you might be appointed to labor among us the next Conference year. It was believed the church generally would be united in you. I need not tell you how fondly I concurred in the opinion and hope. You will not wonder then at my affliction, when those prominent brethren, A— and R—, one a whig, and the other a democrat, who heard your address, declare this morning, with unusual emphasis, "Bro. P. will never do for us." Even the anti-slavery brethren, who had been most solicitous for your appointment among us are satisfied that it would cause division, and have given it up as inexpedient. You cannot wonder then that I am afflicted.

P. I have no particular wish to be appointed to B—, there are other places where I can go, and be as useful as I might there.

L. And what if those "other places," being apprized of our expectation of your labors another year, shall understand why we decline them? Are you not aware that the same diversity in politics exists in those societies that does in ours? And can it be otherwise, than that objections and prejudices will arise wherever you may be stationed and such diversity prevail?

P. Well, when the church declines my services, I can locate, or go into some other communion. "This is [or ought to be] a free country." I believe the election of either Gen. Cass or Taylor would be a national calamity, a sin; and that every honest patriot, and especially every Christian, (not excepting ministers,) ought to do all in his power to prevent it.

L. I do not doubt your sincerity, Bro. P. A— and R—, whom I referred to just now, whose party no one questions, and who have the same right to their opinion as you or I, as conscientiously believe it their duty to promote the election of their candidates, and that the election of Mr. Van Buren would be a national calamity, and though they would gladly have your services would you come to them in your character of a minister only, they hesitate to peril the peace of the church by political agitation. The church does not, will not decline your appropriate official services; she does not need those of a political character, and I doubt if you can find any "other communion" that will bid you very high for them.

P. I do not see as we are very likely to agree on the subject in discussion, and as I am engaged to leave on Free Soil three times this week, I prefer to drop it. I may say, however, I am sorry to afflict you or any of my friends, but I am pledged to the cause, and I cannot go back.

L. "To lecture three times this week!" Why, Bro. P.! But you wish to drop the subject. I will only quote for your meditation the words of inspiration: "Keep thy heart with all diligence, for out of it are the issues of life." Let your conversation [politics, Prof. Finney] be such as becometh the Gospel of Christ.

ASA.

SLAVERY.

POLITICAL MYSTIFICATION.

When a great question of national policy is at issue, to be determined by the public will through the men whom the people are to entrust with the conduct of their affairs, it is of great importance that the question be clearly defined, so that equivocation on the part of political leaders, and misapprehension on the part of the people, may be, as far as possible, precluded.

The great question now pending before the people of the United States, ought therefore to be defined again and again, till all the people, North and South, East and West, shall understand what it is and what it is not, and shall thus be able to appreciate aright the pretensions and professions of candidates for power. Every candidate for a place in the legislative body of the Union, should be under the necessity of declaring himself, not upon some irrelevant question, but upon the question which is really at issue.

What is the question? It is not the question whether the Government of the Union shall attempt to abolish or regulate slavery in the Southern States. Nobody proposes that the general Government shall invade the sovereignty of the States in any particular. Each State, within its own limits has supreme power over the property, the persons, and the lives of its own people, and over all matters of legislation which are not denied to the States by the Federal Constitution. It may not make war, or form any alliance or compact with any other State, or with any foreign power. It may not sustain a military or naval force of its own, without the permission of Congress. It may not levy duties on imports, or in any way obstruct the freedom of foreign commerce between itself and other States. It may not make an *ex post facto* law, or any law impairing the obligation of contracts. It may not coin money, or emit bills of credit, or make anything but gold and silver a legal tender in payment of debts. It may not grant titles of nobility, or establish any other than a republican form of Government. It may not refuse to treat the citizens of other States precisely as it treats its own. It may not refuse to surrender fugitives from justice, or from servitude, when they come within its limits, fleeing from the laws of other States. These limitations are imposed by the Constitution of the United States, upon the exercise of State sovereignty. (See the Constitution of the U. S., Art. I, Sec. 10, and Art. IV, Secs. 1, 2.) But, provided these limitations are observed, each State may make such laws and institutions as it pleases. It may protect the equal rights of all its citizens; or it may oppress the poor and bestow exclusive privileges on the rich. It may refuse to recognize any church or association for religious purposes, as having a corporate existence, or it may have an ecclesiastical establishment, Presbyterian, Episcopal, Papal, Jewish, Mohammedan, or Mormon. It may encourage learning, and have its schools and universities supported at the public expense; or it may set itself, like Jack Cade, to abolish reading and writing, and to hanging the schoolmaster with his inkhorn pendant from his neck. It may abolish all punishments for crime, or it may establish the code of Draco. It may commit any conceivable atrocity or absurdity, behaving men for having red hair, or decreeing that the highest honors of the commonwealth shall be awarded to whoever has the longest nose. In all such cases there is no appeal from the sovereignty of the State. Congress has no more right to interfere, than it has to meddle with the British law of primogeniture, or with the domestic arrangements of the Sultan Mahmood. Just so the institution of slavery, with all its combined absurdities and atrocities, is completely within

the power of the States in which it exists. Congress has no more power over the relation of master and slave in the States, than it has over the relation of master and apprentice, or the relation of husband and wife. All our public men, North and South, understand this well enough. And yet how constantly is the pending question mystified in one quarter and another by being treated as if it were a question about slavery in the slave States. How frequently are arguments and authorities that pertain to one of these questions, brought forward, imposingly as if they pertained to the other. The history of the late election, North and South, might afford us many examples of this particular sophism.

What is the question, then? It is not the question about abolishing slavery in the District of Columbia. That is undoubtedly a great question, and one that cannot be postponed to any very distant day; but it is not the question now immediately pending. While the constitutional power of Congress to exercise exclusive legislation in that District—and, therefore, to repeal every law now in force there by which one man is made the chattel of another—is unquestionable; wise men have doubted, and for aught we know, are doubting still, whether the attempt to exercise that power just now might not be productive of evil rather than of good. The great question now pending is not a question about abolishing slavery anywhere.

Nor is it the same thing with the question about the Wilmot Proviso. If it were now proposed to pass the Wilmot Proviso into a law, there would be different opinions among those whose opinions are unanimous on the question really at issue. When a bill, making an appropriation for the purchase of a piece with Mexico was under consideration, Mr. Wilmot, of Pennsylvania, moved to amend it by inserting a proviso that involuntary servitude, except for crime, should be forever unlawful in all territory that might hereafter be acquired by the Union. That was the Wilmot Proviso. It had reference to territory not then acquired. It had reference to all future acquisitions. It not only provided against the re-establishment of slavery in territories where slavery has already been abolished, but it also provided for the immediate abolition of slavery actually existing in any territory that might, at any future period, be acquired by conquest or by purchase. The Wilmot Proviso was defeated, and is not now in question. The attempt to enact such a rule as a rule that is to control all future acquisitions, is not likely to be renewed in this Congress, or in the next.

The question now pending is a question concerning territories actually in our power. We have lately acquired two vast provinces. Though much of their extent consists of barren mountains, and deserts that can never be inhabited, they have their fertile districts, in which, so long as population is sparse, and labor is in the highest demand, slave labor may be temporarily profitable. In those districts, if a stock of negro slaves can once be introduced, slaves may be raised for the horrid traffic that shall bear them away in augmenting numbers, year by year, to be consumed on the pestilential savannas of Texas and of Cuba. By the laws now existing, there is no slavery in those provinces. The question now pending is not abstract but concrete—not speculative but practical. It is whether the legislative power of the Union shall, either directly or indirectly, establish the institution of slavery there, where the former Government, which was in all other respects far less civilized and enlightened than ours, abolished slavery a quarter of a century ago. Slavery cannot be re-established there unless representatives, chosen by the laboring population of these free-labor States, give their consent to the arrangement. Shall that consent be given?

Let the people keep this question in view. Let them see that their representatives do not evade it or compromise it. Let them see that their party leaders do not substitute for it any false issue. Let all who fear God, remember the wickedness of consenting to the establishment of slavery where Slavery has once been legally abolished.—The Independent.

For the Herald and Journal.

REVIEW OF THE MINUTES OF THE EAST MAINE CONFERENCE,

HELD IN BANGOR AUG. 28, 1848.

At the last session of the General Conference, the Maine Conference was divided into Maine and East Maine Conferences. The number of members in the Maine Conference, before the division, was 19,467. The East Maine Conference, at its first session, reported a membership of 9,146; besides 23 local elders, 17 local deacons, and 34 local preachers.

The Minutes of our Conference contain a great many facts which are worthy of our consideration. There are some impressive facts developed in the minutes of this Conference, some of which we should like to present for the prayerful consideration of its members who may not see the Minutes.

What amounts are necessary for the superannuated preachers, widows and orphans of preachers, and to make up the deficiency of those who have not yet obtained their regular allowance on circuits?—\$6,344.50. We have collected on the foregoing account, from the Book Concern, \$400; Chartered Fund, \$65; circuits and stations, \$110.35; Conference collection, \$22.07; and from necessitous funds, \$9.60—\$607.02. We have collected, then, from circuits and stations, obtaining a membership of 9,116, the small sum of \$110.35; or about one cent and two mills per member! For the most needy claimants, we have received \$212.96, including the amounts paid in by three who generously relinquished their claims, and several other amounts. About 6 mills per member, from circuits and stations, for the most needy claimants?

We have contributed for the support of missions as follows: From circuits and stations, \$691.93; anniversary collection \$60.07; and from annual subscribers, according to the Minutes, \$14—\$766.00. The \$691.93, collected from circuits and stations, divided by the number of members, gives about 7 cents and 6 mills per member for the support of missions. Bangor District paid \$297.95; Thomaston District \$222.48; and Bucksport District \$171.50. Bangor District about 8 cents and 8 mills per member; Thomaston District about 6 cents and 7 mills; and Bucksport District about 6 cents and 8 mills. If we had collected 20 cents per member, which might have been done by a proper effort, we should have had \$1,829.20 for missions, from the circuit and stations in the East Maine Conference. Shall we collect this sum the present year?

According to the financial report, there was the following deficiency in making up the claims of the several preachers on their charge: Bangor District, \$1,424.09; Thomaston District, \$1,352.03; and Bucksport District, \$1,583.08; total of deficiencies \$4,359.20. The Districts paid for the support of preaching as follows: Bangor District about \$2.34 per member; Thomaston District about \$2.03; and Bucksport District about \$2.28. These are larger deficiencies than many of our preachers are able to bear, and larger than there is any necessity of their being. Many of our members support liberally indeed, while some, with the same ability, do just about nothing compared with what they might do, and ought to do. But it

is unnecessary to write these things here, as the persons referred to will never see the Herald, being altogether too worldly to afford \$1.50 for a religious paper. Our preachers should present these facts, contained in our Minutes, to the people, and urge a reform. We do not speak because we have suffered from these things—others have.

We report 107 Sabbath Schools, 1,120 officers and teachers, 5,476 scholars, 14,326 volumes in library, 73 Bible classes, 159 scholars in infant classes, \$887.56, expenses of the schools, \$139.11, benevolent purposes, 1486 S. S. Advocates taken, 76 conversions, \$228.98 for the American Bible Society, \$96.24, fifth collection, and \$73.11 for necessitous cases. The item, upon which we shall dwell with the most interest in this report, is the seventy-six conversions of these young persons to God. About one scholar in seventy-one is not an average of one in each of the 107 schools in the Conference. We would thank God for these blessings, and be encouraged to labor still in this department of Christian enterprise.

Our Sabbath School operations have been very much extended during the past few years, as may be seen by comparing the reports of this year with that of the Maine Conference of 1844. They reported then 120 schools, 6,179 scholars, 13,963 volumes in libraries. It will be seen that our number almost equals the number reported then, though we have less than half of the Maine Conference. These things may interest some of your readers; if you think so you may publish them.

Oct. 12, 1848.

For the Herald and Journal.

CHEAP POSTAGE.

A PETITION TO CONGRESS FOR A POST OFFICE LAW.

To the Honorable Senate and House of Representatives of the United States, in Congress assembled.

The undersigned respectfully request you to pass a Postal Law that shall embrace the following items:

1st. The postage on letters of half ounce shall be 2 or 3 cents, and all other mailage as low in proportion.

2d. Everything shall be pre-paid that goes in the mail, with no exception whatever.

3d. All mailage shall be pre-paid.

4th. Letters after laying in any office three months shall be opened by the Postmaster, and a Justice of the Peace or Notary Public, and disposed of as the case may require.

Cut out this and paste on blank, and procure subscribers, and send to the present Congress.

Should it be said to be inconvenient to